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MEMORABILIA

OF

SWEDENBORG;

OR

MEMORABLE RELATIONS

OF

THINGS SEEN AND HEARD

IN

HEAVEN AND HELL.

WITH AN INTRODUCTION

BY GEORGE BUSH.

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TO SUBSCRIBERS.

WE enter, in the present number, on the closing series of the "Swedenborg Library." With No. 80 we propose to terminate the publication. Happily we are enabled to announce this resolve as a matter of expediency rather than of necessity. Our subscription-list, with some changes, has still been kept good from the beginning, and, so far as we know, there is at this moment a state of feeling among our supporters as favorable to the continuance of the work as at any former time. We have every reason to believe that the general conduct of the Library has approved itself to the mass of our readers, both as regards the selections from Swedenborg and the collateral treatises under the title of Extras, which have been incorporated into the series.—But the Editor has already continued the publication beyond his original intention and the main purposes for which it was commenced have been answered. The relations previously sustained by the editor to the Christian public seemed reasonably to call for some exposition of the grounds and reasons of his adoption of a system of religious faith apparently so alien from that in which he had rested from his earliest years, and to the advocacy of which his philological and biblical labors had long been earnestly devoted. To this call he saw fit to respond, not only by a "Statement" compendiously exhibiting those "Reasons," but also by a presentation, in the form of periodical issues, of some of the leading features of the doctrines and disclosures which had so fully won his own credence. He is warranted in the belief that the measure was well-judged, as the evidence is constantly accumulating that the considerations which weighed with him have weighed also with many others. Attention has been widely awakened to the claims of the Heavenly Doctrines of the New Jerusalem, and in multitudes of instances minds of a high order and of devout promptings have deliberately yielded to the conviction, that these Doctrines do indeed come to the candid and intelligent mind with a strength of internal evidence which is wholly irresistible. In this way he ventures to cherish the gratifying hope that the publication has been eminently useful. But in the nature of the case it could hardly be expected to be permanent, and now having nearly fulfilled its mission, we announce its "surcease," with the present series.

We have in fact but one reason for delaying this event beyond the present time; and that is the opportunity afforded us of bringing out, through the pages of the Library, the forthcoming Reply to Dr. Pond by Mr. N. F. Cabell, a gentleman whose services in the cause of the New Church have been long known and highly appreciated, and which will be greatly enhanced by the volume now in press. Having had the privilege of perusing the manuscript entire, we have no hesitation in assuring our readers that the work will be all

Request
Mrs. James Hensley Campbell
2-16-1922

CONCERNING
THE SACRED SCRIPTURES,
OR
THE WORD OF THE LORD,
FROM EXPERIENCE.

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PREFATORY REMARKS.

The following Tract by Swedenborg is not to be found in the published editions of his works. It first made its appearance in the year 1790, in the *New Jerusalem Magazine*, a monthly periodical established in London in that year, but which, for want of support, extended not beyond the sixth number. It is occasionally, but rarely, met with, comprised in three small duodecimo volumes. Its editor, we believe, was a Mr. Henry Servanté, of whom a brief but interesting account is given in the "Documents concerning Swedenborg" (p. 84, Am. Ed.). It appears to have been conducted with considerable ability, though its principal value consisted in its having been the repository of numerous extracts from Swedenborg's Diary, Letters, and unpublished Treatises. It has accordingly contributed largely to the materials of which his Biography has subsequently been made up.

The article before us is thus introduced by the Editor of the N. J. M. "We here lay before our readers a close translation of a short treatise on the Sacred Scripture, which was left by the author in Latin manuscript. We shall not anticipate the reader's pleasure in the discovery of any new verities, which this piece may open to him in the perusal; but wish only to observe, that it appears to be a very proper and useful appendix to that treatise on the Sacred Scripture, which the author himself published, and which may be found in the catalogue of his translated works." This is all the information that is to us accessible in regard to the original. Whether it is yet preserved among the remaining Manuscripts of the Author, or was among those that were unfortunately lost, we have no means of ascertaining. As given in the N. J. M. it is undoubtedly complete, and that it is correctly rendered may be safely presumed from the character of the numerous translated extracts from the Diary given in the Magazine, which we have verified as correct, by referring to the originals published by Dr. Tafel. The genuineness of the document is evident from its manifest accordance with the whole doctrine of Swedenborg in regard to the Sacred Scriptures, and from its unique mode of expression, which at once reveals its origin to every reader of these priceless writings. The substantial and central truth affirmed in the tract is indeed clearly presented in innumerable passages of the published works, but it is nevertheless here exhibited in a variety of new and interesting lights, so that we doubt not that every receiver of our doctrines, who may not have read or recollect the article, will be grateful for having it brought before him.

Into the general argument of the internal and spiritual sense of the Word we do not propose at present to enter. The readers of the "Swedenborg Library" will have seen it already discussed at considerable length in the Reply to Dr. Woods, and it forms a prominent feature in all the professed Expositions, Defences, and Formularies of the New Church Theology. Building itself on the great principle of Correspondence between the inner world of spirit and the outer world of sense, it involves the assumption of a spiritual mode of thought, which, from its very nature, takes cognizance of a meaning of the divine language ulterior to that of the letter, though not destructive of it. The principle itself is very beautifully illustrated by the author, in the ensuing tract, by a variety of comparisons, which will come before the reader in the perusal, and we shall therefore content ourselves with adducing from the Arcana a specimen of its application in a single instance, viz. *the introduction of the Israelites into the land of Canaan.*

"The reason why by being introduced into the land of Canaan is signified the establishment of the Church is, because by the land of Canaan in the Word nothing else is meant in heaven but the Church; for in heaven all things of the Word are spiritually perceived, wherefore, when mention is made of any land there, they think of such things there as relate to the Church in that land, or as appertain to the nation which inhabits it. The angels cannot keep the mind in the idea of land, since the idea of land is material; nor in the idea of any nation, as this idea is also material; wherefore a spiritual idea instantly occurs to them, which idea is concerning the Church. A spiritual idea in general is concerning the Lord, concerning his kingdom, concerning heaven, concerning the Church, concerning love and faith in the Lord, and concerning innumerable things which relate to faith and love, thus which relate to the Church; and if you are willing to believe it, it is impossible that any material idea should enter heaven, it being put off at the very threshold. This is the case with all and singular things of the Word. Hence now it is that by being introduced into the land of Canaan is signified the establishment of the Church."—A. C. 10, 568.

Here it will be seen we have in fact the assertion of a grand psychological principle, as the basis of the spiritual sense, and nothing can be more obvious than that the only legitimate ground of pronouncing upon the general subject is that of the abstract truth or falsity of the fundamental principle. Yet, strange as it may seem, this is precisely the ground on which the opponents of Swedenborg, with one accord, refuse to meet and encounter the system. We believe no single instance can be cited in the whole history of the controversy, in which the slightest show of an attempt has been made to refute our positions on this head; and yet this is the very pivotal point on which the whole matter turns. The fact is, nothing can be said against this feature of the system, except, that it assumes to know what lies without the limits of human intelligence—that the human mind is incompetent to reach assurance on the point in question—and thus all debate is to be foreclosed by the plea of ignorance. To this our reply is, that if our opponents persist in the assertion of *their own* ignorance on this score, we are content to take them at their word; but we protest against their making *their* ignorance the measure of ours. We admit no such incapacity to compass the radical truth of the interior relations of spiritual and natural things. *We know that we know it*, and consequently that no dissentient can possibly *know that we do not know it*. It is only from compulsion, however, that we venture thus to speak. We reluctantly assume an air of infallible assurance, but we are clearly driven to it by the pressure of the only argument which can be urged against us. It is the simple denial, on the one side, that we *know* certain truths, and the simple assertion on the other that we do. Who is empowered to sit in judgment on our consciousness? If any man fails to perceive the evidence of such a spiritual sense as Swedenborg affirms, let him be content to say that *he* does not perceive it; he is not competent to prescribe limits to the perception of others! He may blindly *deny*, but he can by no possibility *disprove*, the truth of our assumptions on this score.

(From the New Jerusalem Magazine of 1790.)

## CONCERNING THE SACRED SCRIPTURES, &c.

*That the Word inwardly is living.*

WHEN the Word is read by a man who esteems it holy, its natural sense then becomes spiritual in the second heaven, and celestial in the third heaven, thus it is successively stripped of its natural (sense); the reason is, because the natural, spiritual, and celestial (senses) correspond to each other, and the Word is written by mere correspondences. The natural sense of the Word is such as it is in the sense of the letter, every particular of which becomes spiritual, and afterwards celestial in the heavens; and when it becomes spiritual it then lives in heaven from the light of truth therein, and when it becomes celestial, it lives from the flame of good therein: for spiritual ideas with the angels of the second heaven, derive their origin from the light existing there which in its essence is divine truth; but the celestial ideas with the angels of the third heaven, derive their origin from the flame of good, which in its essence is divine good. For in the second heaven there is a white light, from which the angels, who are in that heaven, think, and in the third heaven there is a flaming light, from which the angels who are in that heaven think. The thoughts of angels differ entirely from the thoughts of men, they think by lights either of a white or flaming nature, which can never be described in natural words. From this it appears, that the Word is inwardly living, consequently that it is not dead, but alive with that man, who, while reading the Word, thinks holily concerning it. Moreover every part of the Word is vivified by the Lord; because with the Lord it becomes life, as the Lord says in John, *The words which I speak unto you, they are spirit and they are life* (vi. 63). The life, which by means of the Word flows in from the Lord is the light of truth in the understanding, and the good of love in the will; this love and that light constitute together the life of heaven, which life with man is called eternal life. The Lord even teaches, that God was in the Word, in Him was life, and the life was the light of men (John i. 4).

*Concerning the Difference in general between the Natural, the Spiritual, and the Celestial.*

There are three heavens, the lowest, the middle, and the highest: in the lowest heaven they are natural, but their natural quality is either from the spiritual which belongs to the middle heaven, or from the celestial which belongs to the third heaven. In the second heaven they are spiritual, and in the third heaven, celestial; there are also intermediate angels who are called celestial-spiritual; from these are the preachers in the third heaven. The difference between the natural, the spiritual, and celestial, is such, that there is no ratio between them, for which reason the natural can in no wise by any approximation approach towards the spiritual, nor the spiritual towards the natural; hence it is that the heavens are distinct. This it has been given me to know by much experience; I have often been sent into the company of the spiritual angels, at which time I conversed with them in a spiritual manner, and then, retaining in my memory what I had been conversing about, when I returned into my

natural state, in which every man is in this world, then I was desirous to recall it to remembrance, and describe it, but I could not, it was impossible ; there were no expressions, nor even ideas of thought by which I could express it ; they were spiritual ideas of thought and spiritual expressions so remote from natural ideas of thought and natural expressions, that they did not approximate in the least. What is wonderful, when I was in that heaven and conversing with the angels, then I knew no otherwise than that I spake in like manner as I speak with men ; but afterwards I found that the thoughts and the discourses were so unlike that they could not be made to approach each other, consequently that there is no ratio betwixt them. There is a similar difference between the spiritual and celestial ; that there was a similar difference has been told me, and that it was of such a nature, that there is given no proportion or approximation between them ; but as I could not be confirmed in this by my own experience, unless I had been absolutely an angel of the middle heaven, therefore it has been granted to some angels of the middle heaven to be in company with angels of the third heaven, and then to think and speak there with them, also to retain in their memory what they had been thinking and speaking of, and afterwards to return into the second heaven, and they told me from that heaven, that they were not able to express a single idea or a single word of their former state, and that it was impossible, and lastly they said, that there was no proportion or approximation between them.

It has accordingly been sometimes granted me to be among the angels of the middle and of the highest heaven, and to hear them conversing with one another, at which time I was in an interior natural state, removed from worldly and corporeal things, viz. when waking after my first sleep ; then I heard things unutterable and inexpressible, as we read happened to Paul ; and sometimes I was admitted into the perception and understanding of the subjects they were conversing upon ; the subjects they conversed upon were full of mysteries, concerning the Lord, redemption, regeneration, providence, and other similar things : after which it was given me to understand that I could not utter or describe those mysteries by any spiritual or celestial expression, but that nevertheless they might be described even to a rational capacity by words of natural language. And it was told me, that there is not any divine arcana existing, which may not be perceived, and even expressed naturally, although in a general and imperfect manner ; and moreover, that they, who in a natural manner, by means of their rational understanding, perceive those things from the affection of truth, may afterwards when they become spirits perceive and speak of them in a spiritual manner, and when they become angels in a celestial manner, but no others. For a single divine truth naturally perceived and loved, is like a crystal or porcelain cup, which is afterwards filled with wine, and with such wine as the nature of the truth was, and as it were of such a taste as the affection of the truth was. That such a difference exists, which may be termed unlimited, between the natural, the spiritual, and the celestial, may clearly appear from the difference between the thoughts of men and angels, as well as from the difference of their speech and operations, and also from the difference of their writings ; from all which as from so many confirmations it will appear, what the quality is of each, and in what manner

the perfections in everything ascend and pass from the world into heaven and from heaven into the world.

In relation to thoughts ; all the thoughts of man, together with every singular idea thereof, derive somewhat from space, time, person, and matter, which appear in natural light or the light of the world, for nothing can be thought without light, in like manner as nothing can be seen without light, and natural light or the light of the world is dead, inasmuch as it is from the sun, which is pure fire ; nevertheless the light of heaven everywhere and constantly flows into and vivifies that light, communicating perception and understanding of the object. The mere light of the world cannot communicate anything perceptive and intellectual, or yield any natural or rational *lumen* ; but the light of the world communicates and yields it from the light of heaven, because the light of heaven is from its sun, which is the Lord and thence life itself. The influx of heavenly light into the light of the world is like the influx of the cause into the effect ; the nature of this influx shall be explained elsewhere. From this it appears, what the quality of natural thought is, or what quality the ideas of men's thoughts are, namely, that they inseparably cohere with space, time, personality, and matter, consequently such thoughts or ideas of thoughts are very limited and bounded and thus of a crass nature, and may be called material. But the thoughts of the angels of the middle heaven are all independent of space, time, personality, and matter, for which reason they are unlimited and unbounded ; the objects of their thoughts are spiritual like the thoughts themselves, for which reason they think concerning those objects spiritually and not naturally. But with regard to the angels of the highest heaven, they have no thoughts, but perceptions of the things which they hear and see ; instead of thoughts they have affections, which with them are varied in like manner as thoughts are varied with the spiritual angels.

As to what regards speech ; the speech of man is like the ideas of his thoughts, for the ideas of his thoughts become expressions when they pass into speech ; for which reason the speech of man in every expression partakes of space, time, personality and matter. But the speech of the angels of the middle heaven is also like the ideas of their thought, for the words of speech express them. But the speech of the angels of the highest heaven is from the variation of their affections ; but when they are speaking with the spiritual angels, they speak in a similar manner, but not so when conversing with each other : forasmuch as such is the nature of the speech of angels, and such the nature of the speech of men, therefore they differ so much from each other, that they possess nothing in common ; their difference is such, that a man cannot understand a single expression of an angel, nor an angel a single expression of a man. I have heard the speech of angels, and retained the expressions, and I afterwards examined, whether any expression coincided with any word of human languages or speech, and there was not one. Spiritual speech is the same with all, and is implanted in every man, and he enters into it as soon as he becomes a spirit.

In respect to writing ; it is similar to their speech. The writing of the spiritual angels as to the letters resembles the writing of men in the world, but every letter signifies a thing, so that you would assert if you saw it in a natu-

ral state, that it consisted merely of letters ; but writing in the highest heaven has no resemblance as to letters, for with them letters are drawn in various curvatures, not unlike the letters of the Hebrew language, but every where inflected, and not consisting merely of lines. Every letter implies a thing, of which they have a perception from affection, and not from any thought. Hence it is that a natural man comprehends nothing of spiritual writing, nor a spiritual man (an angel) of natural writing ; neither does a spiritual angel comprehend anything of celestial writing, nor a celestial angel of spiritual writing, unless he is in company with a spiritual angel.

Their operations, which are manifold, are similar, for every one is employed in some work. In what manner the spiritual angels operate cannot be described to a natural angel ; nor can it be described to a spiritual angel, in what manner the celestial angels operate ; for herein they differ as widely as in their thoughts, speech, and writing.

Hence it may clearly appear what the difference is between the natural, the spiritual, and the celestial, viz. that it is of such a nature as not to agree in any respect except by correspondences ; which is also the reason that men are ignorant, that they are in consociation with spirits, and spirits that they are in consociation with men, when nevertheless the consociation is continual ; for man cannot live a single instant, unless he is in the midst of spirits as to his thoughts and affections ; neither can a spirit or angel live a single moment unless he is with man, the reason is, because there is a perpetual conjunction from primitives to ultimates (a primis ad ultima), consequently from the Lord to man ; and conjunction from creation is effected by correspondences, and flows in through angels and spirits. Everything celestial flows into the spiritual, and the spiritual into the natural, and terminates and subsists in its ultimate, which is corporeal and material. Without such an ultimate into which the intermediate things flow, there is no subsistence, otherwise than like a house built on the top of a rock, wherefore the basis and the foundation of the heavens is the human race.

No angel knows, that there is such a difference between the natural, the spiritual and the celestial, the reason is, because an angel does not change his state, or pass from a spiritual into a natural state, and can thus examine the differences ; I have conversed with them on this subject, and they said they were ignorant of the difference : they supposed that they thought, spoke, wrote, and operated in the same manner as in the world ; but when it was shown them, that they changed states, and thought first in one state then in the other, like those who read their writings in a spiritual state and in a natural state, and in like manner operated ; then it was discovered to them that there is such a difference as cannot be described. On this subject it was granted me to instruct the angels themselves, because it was permitted me to be alternately in both worlds, and from the one to examine the other, and they all of them acknowledged afterwards that it was so.

But the similitude of the natural, spiritual and celestial state is inwardly in such things as are objects of sight, taste, smell and hearing, also the sense of feeling of different kinds ; for to the sight the angels appear like men in the world ; there appear in the spiritual world garments, houses, gardens and para-

dises, fields, earth and water, food and drink of various kinds, besides animals of the earth, birds of the heaven, and fishes in waters, of various kinds and of various species ; their speech is heard as in the world, likewise singing and musical modulations. Taste and smell are also alike, in short, everything that appears and is perceived by any of the senses. But still those things are from a spiritual origin and therefore they think of them spiritually and give them spiritual names. But even all these things, in what manner they appear and are perceived in the middle and highest heaven, as to the excellency of their forms and harmonies, and as to their perfections, which are super-eminent and transcendent, can only be described in an imperfect manner, only as it were by the most perfect things in the world, which nevertheless are imperfect, respectively to those things which are in heaven.

*Concerning the Word and Natural Theology.*

(That the latter is nothing but the former, and from the former ; and concerning the excellency of the style of the Word.)

I once heard a keen dispute between spirits, who in the world had been learned ; some of them argued in favor of the Word, others in favor of mere natural light ; these latter insisted that natural theology is sufficient, and that it can teach, yea, enlighten man without the Word, and manifest clearly, that there is a God, that there is a heaven and a hell, an immortality of the soul and consequently an eternal life ; but the former asserted, that the Word alone taught and manifested those things. The spirits who were for natural theology only, greatly infested those who were for the Word, and this for some days, thinking in their hearts and at last asserting, that the Word is nothing, and that it is written in a style so simple, and at the same time in many places so obscure, that nothing could be taught from it, much less be illustrated, and that the writings of the learned, such as those of Cicero, Seneca, and some modern teachers, were far superior ; but answer was made them, that the style of the Word was more excellent than the style of all the learned throughout the globe, because in the Word there is no sentence, nay, nor any word or letter, which does not contain in itself somewhat of the Lord, and thence somewhat of heaven and the church, because it is from God, and thence in its bosom spiritual, and that that divine principle lies inwardly hidden in it, as the soul lies hidden in the body, and that this principle is unfolded in order (when man freely reads the Word) before the angels, who are affected from the unfolding by the spiritual holiness therein, which is communicated to man ; and that hence it is evident, that the very style of the Word, simple as it appears, is infinitely superior to every style of the most learned in the world, which howsoever polished, elegant and sublime, has nevertheless no communication with heaven, and therein respectively to the style of the Word is altogether vile. The spirits who were for natural theology, indeed heard these things, but nevertheless rejected them, because in the world they had wholly despised the Word ; for such as in the world despise the Word, and confirm their contempt from passages in the Word, such after death perpetually despise it ; for every principle received in the world, concerning God and concerning the Word, and confirmed, remains after death, and cannot be rooted out or extirpated : and whereas

they had no communication with heaven but with hell, they began to conjoin themselves with certain satans there, even until they and the satans conversed together; when gnashing their teeth they breathed the destruction of the souls of those who were in favor of the Word, yet they could avail nothing, for the Lord was on the side of the former, but the satans of the latter: wherefore the former were taken up into heaven and the latter cast down into hell. The angels afterwards discoursed concerning natural theology, observing, that without the Word it reveals nothing, but only confirms what is known in the doctrine of the church from the Word, and that confirmations from nature through the medium of natural light, corroborate spiritual truths, by reason that every one possesses some natural idea of spiritual things, whereby he retains them in his memory and thence brings them forth into thought, rationally revolving and examining them; wherefore if confirmations are drawn from nature, a truth is confirmed, but that care is nevertheless to be taken, lest a false is adopted instead of a truth, which false by persons of ingenuity can be equally confirmed as well as a truth; consequently an heretical principle may be confirmed even to the destruction of truth itself. They added, that no one from natural theology can enter into spiritual theology, but that every one from spiritual theology may enter into natural theology, this latter being according to divine order, but the former against divine order; for the natural principle is crass and impure, and the spiritual is subtle and pure. From the crass and impure it is impossible to enter into the subtle and pure, but *vice versa*.

The angels can look beneath them and discern whatever is there, but no one from below can see those things that are in the heavens; nay, an angel can see a spirit that is crasser than himself, but the spirit cannot see the angel who is purer than himself; for which reason when such spirits ascend into heaven where angels are, which often happens, they see no one, not even their dwellings, wherefore they go away, saying, that there is a vacuum and a desert. It is the same with the Word. They who do not believe the Word from the Word, can neither believe anything divine from nature; for the Lord teaches, they have Moses and the prophets, let them hear them; if they do not hear Moses and the prophets, neither will they be persuaded if any of the dead were to rise (Luke xvi. 29, 31). It is the same if any one, rejecting the Word, will believe from nature alone, what certain of the ancients, who were Pagans, have written, such as Aristotle, Cicero and others, concerning the existence of God, and the immortality of the soul; this they did not first know from their own natural light, but from the religion of the ancients, among whom there had been a divine revelation, which was successively propagated to the heathens. The mystic things which some seek in the Word, are nothing else but the spiritual and celestial senses.

That the celestial angels can apply to the Lord, whatever the spiritual angels apply to the church, is, because the Lord is the all of the church.

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*That the wisdom of the angels of the three heavens is from the Lord by means of the Word, to which the literal sense thereof serves as a support and a basis.*

It was heard from heaven, that among the most ancient people on this earth there was an immediate revelation, and that therefore they had no written Word, but after their times, when an immediate revelation could not be granted or received without danger of hurt to souls, lest the communication and conjunction of man with the heavens should be intercepted and perish, it pleased the Lord to reveal divine truth by means of the Word, which is written by mere correspondences, which therefore is such in the ultimate sense, that it comprehends within itself the wisdom of the angels of the three heavens. This wisdom does not appear in our Word, nevertheless it resides therein. In what manner it resides in it, shall be explained briefly. There are three heavens, one beneath the other, and the world is under them; in the highest heaven the angelic wisdom is in the highest degree, which is called celestial wisdom; in the middle heaven is the angelic wisdom in the middle degree, which is called spiritual wisdom; but in the ultimate heaven is the angelic wisdom in the ultimate degree, which is called spiritual and celestial-natural; in the world as being beneath the heavens, is wisdom in the lowest degree, which is called natural; all these degrees of wisdom are in the Word, which is in the world, but in a simultaneous order; for successive order in its descent becomes simultaneous order, hence the simultaneous order is a complex of all these successive orders. The highest in successive order becomes the inmost in simultaneous order, the middle becomes the middle therein and the ultimate the ultimate therein; of such simultaneous nature is the Word in the world. In its inmost is the Lord as a sun, from whom divine truth and divine good emits and propagates itself by mediums even to ultimates; the proximate thereto in that simultaneous order is the divine celestial, such as it is in the highest or third heaven, from which the angels in that heaven have their wisdom; after which succeeds the divine spiritual, such as it is in the middle or second heaven, from which the angels in that heaven have their wisdom; after that succeeds the divine spiritual-natural and celestial-natural, such as it is in the ultimate or first heaven, from which the angels there have their wisdom; the divine natural forms the ultimate periphery of this simultaneous order such as it is in the world, from which men have their wisdom: this ultimate encompasses, collects, and so contains the interiors lest they become dispersed, consequently also it serves as a support. Such is our Word in its literal sense, both in general and also in every particular part; when therefore it is read by man under holy influence, then its interiors are connected therewith and retained, and according as he is disposed he imbibes the influences of his own proper heaven. The spiritual angels are the divine spiritual principle, and the celestial angels are the divine celestial principle, from which principles they derive their wisdom. That such is the nature of our Word, has not only been told and heard from heaven, but has also been shown and confirmed by much experience. The divine (principle) emitted forth from the Lord and descending into the world, could not otherwise pass the heavens in its order, and thus be formed to existence in the world, so as to return in a similar order through the heavens to the Lord, from whom it proceeds.

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*Concerning Illustration by means of the Word.*

Every man who is in the spiritual affection of truth, that is, who loves truth itself because it is truth, is illustrated by the Lord, whilst he is reading the Word; but not the man who reads it from the affection of natural truth only, which is called the lust of knowing: this latter sees nothing else than what agrees with his love, or with the principles which he has either adopted to himself, or heard from others, or obtained from reading: it shall therefore be briefly stated whence man has illustration by the Word, and to what sort of man it appertains. Illustration appertains to that man who flees evils, because they are sins and because they are against the Lord, and contrary to divine laws; with such man and with no other the spiritual mind is opened, and in proportion as it is opened, in the same proportion it enters into the light of heaven, and from the light of heaven is all illustration in the Word; in such case man has the will of good; when this will is determined to that use, it becomes in the understanding first the affection of truth, afterwards the perception of truth, and presently after by means of rational light, the thought of truth, thus it becomes a decision and conclusion, which proceeding thence into the memory, it passes also at the same time into the life, and thus it abides. This is the process of all illustration in the Word, and also the process of the reformation and regeneration of man; but it is expedient that in the memory there should first be knowledges both of spiritual and of natural things; for these knowledges are the storehouses in which the Lord by means of the light of heaven operates, which storehouses the fuller they also are, and the more they are free from confirmed falses, the brighter is the perception and the more certain the conclusion: for the divine operation does not fall into a man who is empty and void. As, for example, he who does not know that the Lord is pure love and pure mercy, essential good and essential truth, and that love itself and good itself is such in its essence, as not to be able to do any evil, neither to be angry or revengeful; and he who does not know, that the Word in its literal sense is written in many places from appearance, such man cannot be illustrated in the Word, where it is spoken concerning Jehovah, that he is wrathful and angry, that to him belongs fire and fury, also that his anger burns even to the lowest hell, as in the Psalms of David; that there is no evil in a city that Jehovah hath not done (Amos iii. 6): that he rejoiceth to do evil, as he rejoiceth to do good (Deut. xxviii. 63); that he leadeth into temptations, as in the Lord's Prayer; in like manner in other places.

*In what degree a mediate revelation, which is effected by means of the Word, is preferable to an immediate revelation, which is effected by means of spirits.*

It is generally believed that man might be more enlightened and become more wise, if an immediate revelation was granted him by means of converse with spirits and angels; but the reverse is the case. Illustration by means of the Word is effected by an interior way, whereas illustration by means of an immediate revelation is effected by an exterior way. The interior way is by the will into the understanding, the exterior way is by the hearing into the understanding. Man by means of the Word is illustrated by the Lord, in propor-

tion as his will is in good ; but man by hearing may be instructed and as it were illustrated, although his will is in evil, and what enters into the understanding in a man, whose will is in evil, is not within the man but without him, and is only in his memory and not in his life, and what is without man and not in his life, is gradually separated, if not before, nevertheless after death ; for the will which is in evil, either casts it out or suffocates it, or falsifies and profanes it ; for the will constitutes the life of man, and continually acts upon the understanding and regards as extraneous what is derived into the understanding from the memory. On the contrary, the understanding does not act on the will, but it only teaches in what manner the will should act : wherefore if a man knew from heaven whatever is known to the angels, or if he knew whatever is contained in the Word, and moreover all that is contained in the doctrines of the church, which the fathers have written and councils declared, and his will remains in evil, nevertheless after death, such a man would be regarded as one who knows nothing, because he does not will what he knows ; and whereas evil hates truth in this case, the man himself casts out truths, and in the room thereof adopts such falses as are in agreement with the evil of his will. Moreover permission is not granted to any spirit nor to any angel to teach any man on this earth in divine truths, but the Lord himself teaches every one by means of the Word, and man is taught in proportion as he receives good from the Lord in his will, and he receives good in the same proportion as he flees evils as sins : every man also is in a society of spirits as to his affections and as to his thoughts thence derived, in which society his mind is as it were present with them : wherefore spirits speaking with man, speak from his affections and according to them.

A man cannot converse with other spirits unless the societies in which he is be first removed, which cannot be done except by a reformation of his will ; because every man is in society with spirits who are in the same religion with himself, wherefore when the spirits converse with him, they confirm whatever a man has made a part of his religion, consequently enthusiastic spirits confirm whatever is of enthusiasm with man ; Quaker spirits confirm whatever is of Quakerism ; Moravian spirits whatever is of Moravianism, and so forth. Hence proceed confirmations of the false which can never be extirpated. From this it appears, that mediate revelation, which is effected by means of the Word, is preferable to immediate revelation, which is effected by means of spirits. As to what regards myself, it was not allowed to take anything from the dictate of any spirit, or from the dictate of any angel, but from the dictate of the Lord alone.

#### *Concerning the Word in the heavens.*

In all the heavens there is the Word, and it is read there in like manner as in the world, and they preach therefrom ; for it is divine truth, from which the angels derive intelligence and wisdom ; for without the Word no one knows anything concerning the Lord, concerning love and faith, concerning redemption and all the rest of the arcana of heavenly wisdom ; nay, without the Word, there would be no heaven, as in like manner without the Word there would be no church in the world, consequently there would be no conjunction with the

Lord. That there is no natural theology without a revelation, and in the Christian world without the Word, was shown above ; and if no natural theology is given in the world, neither would it be given to any one after death, for such as man is as to his religious principle in the world, such he is as to the same after death, when he becomes a spirit : and the universal heaven does not consist of any angels, who were created before, or when the world was created, but of those who had been men, and were inwardly angels ; these by means of the Word from heaven come into spiritual wisdom, which is interior wisdom, for the Word is spiritual in heaven.

The Word in the spiritual kingdom of the Lord, is not like the Word in the world ; in the world the Word is natural, but in that kingdom it is spiritual. The difference is as between its natural and its spiritual sense, and of what nature this latter sense is, has been amply shown in the *Arcana Cœlestia*, where all things contained in *Genesis* and *Exodus*, are explained according to that sense. Such is the difference, that no expression is similar, instead of names there mentioned are things, in like manner instead of numbers and instead of the historical facts there recorded, there are things relating to the church : but what is wonderful, whilst an angel reads it, he knows no other, than that it is like the Word, which he read in the world ; the reason is, because he no longer retains any natural ideas, but instead thereof he has spiritual ideas, and the natural and the spiritual are so conjoined by correspondences, that they as it were make one ; wherefore when man from the natural comes into the spiritual, it appears to him as if it were the same, yea an angel knows not that he is wiser than he was in the world, notwithstanding that he possesses a wisdom so super-eminent, that it is respectively ineffable ; neither can he know the difference, because in his spiritual state he knows nothing of his natural state in which he was in the world, neither can he compare or discriminate them, because he does not return into the latter state and thus make a comparison : but nevertheless an angel is continually perfected in wisdom in heaven more than in the world, because he is in a purer affection of spiritual truth.

But the Word in the celestial kingdom of the Lord is far more excellent and more replete with wisdom, than that which is in the Lord's spiritual kingdom, and they differ in a similar degree, as the natural Word, which is in the world and the spiritual Word, of which we have spoken above : for in the Word there is an inmost sense, which is called celestial, in which every part of the Word treats concerning the Lord only. In this Word instead of Jehovah is read the Lord, and instead of Abraham, Isaac and Jacob, also instead of David, as well as instead of Moses, Elias, and the rest of the prophets, the Lord is named, and his divine principle as understood by those persons is distinguished by peculiar signatures. By the names of the tribes of Israel, which are twelve, and also by the names of the apostles, somewhat of the Lord is there meant relative to the church, and so of the rest. Hence it appeared to me, that the whole of the Sacred Scripture in the inmost sense treats only of the Lord. The difference which subsists between those two Words, namely, the spiritual and the celestial, is like the difference between the thoughts, which are of the understanding, and the affections which are of the will, for the angels in the celestial kingdom are in love to the Lord and thence in the affection of good, and the angels of the

spiritual kingdom are in faith to the Lord, and thence in the perception of truth.

The spiritual Word and the celestial Word also differ as to writing. The writing of the spiritual Word consists of letters, which are similar to those used in printing in our world; but each letter forms a sense; for which reason if you saw that writing you could not understand a single expression, for letter is close to letter in continued series, with small lines and points above and beneath, for it is written according to spiritual speech, which has nothing in common with natural speech. The wiser the angels are, they see more interior arcana in their Word thus written, thus more than those angels who are more simple. The hidden things therein appear clearly before the eyes of the wise, but not before the eyes of the simple; in like manner, but in a higher degree, than what is effected in our Word, in which also the wise discern more than the simple. But the writing of the celestial Word consists of letters unknown in the world; they are indeed alphabetical letters, but each is formed of lines inflected with little angles at top and bottom, and there are dots and points in the letters, and also above and below them. It was declared that such was the writing of the most ancient people on this earth, in some respects it agrees with the Hebrew writing, though but little. By such writing are expressed affections which are of love, wherefore it involves more arcana than they themselves can utter; those arcana express things unutterable, which they perceive from the Word by means of representations. The wisdom which lies hidden in this Word, as much transcends the wisdom which is in the spiritual Word, as myriads exceed an unit.

In order that the difference between the three Words, the natural, the spiritual, and the celestial, may be understood, take the following example. In the first chapter of Genesis, treating of Adam, his wife, and paradise—in the natural Word, which is in the world, is described the creation of the world, and the first creation of man, and his pleasures and earthly delights, and by the persons named after him even to the flood, are meant his posterity, and by the numbers are meant their ages. But in the spiritual Word, which is with the angels who are in the spiritual kingdom, such things are not meant, but in the first chapter is described the reformation and regeneration of the men of the most ancient church, which is also called a new creation. In the second chapter, by paradise is described the intelligence of the men of that church, and by Adam and his wife that church itself, and by their posterity even to the flood, are described the changes of the state of that church even to its end, and at length its destruction by the flood: but in the celestial Word, or in the Word which is among the angels, who are in the celestial kingdom of the Lord, in the first chapter is described the glorification of the Lord's humanity, instead of paradise is described his divine wisdom; by Adam himself is there understood the Lord as to his essential divine (nature,) and at the same time as to the divine human, and by his wife the church; which inasmuch as it has life from the Lord, is called Eva (Chayah) or life; and Adam faith of her, that she was his bone and his flesh, and that they were one flesh, because the church is from the Lord, and of him and with him constitutes as it were one; by the names which are of Adam's posterity, is there described the successive states of the reception of the Lord and of conjunction with him by the men of that church,

until there was no longer any reception, and of consequence no conjunction. When therefore those first chapters out of our Word are read by well-disposed men, and especially by children of either sex, and when they are affected with joy from the state of the creation of all things, and from the description of Paradise, in this case those senses are unfolded, and the spiritual angels understand them according to their Word, and the celestial angels according to their's, without knowing that the man or child is reading it; for those senses are unfolded in their order, because they correspond, and the correspondences are such by virtue of creation.

From these considerations it appears, what the Word is in its bosom, namely, that it has three senses; the ultimate, which is the natural for man, which for the most part treats of things worldly, and where it treats of things divine, nevertheless they are described by such things as are in the world. The middle sense, which is spiritual, wherein are described such things as belong to the church; and the inmost sense, which is celestial, wherein are contained such things as belong to the Lord; for universal nature is a theatre representative of the Lord's kingdom; and the Lord's kingdom which is heaven and the church, is a theatre representative of the Lord himself; for in like manner as the Lord glorified his humanity, so he also regenerates man, and in like manner as he regenerates man, so he also creates him.

From this it may appear evident, what the Word is in its bosom; the natural Word, such as it is in the world with Christians, inwardly in itself contains both the spiritual Word and the celestial Word: for the spiritual sense of our Word is the Word in the heavens, which constitute the spiritual kingdom of the Lord; and the celestial sense of our Word, which is its inmost sense, is the Word in the heavens, which constitute the celestial kingdom of the Lord; wherefore in our natural Word is contained both the spiritual and the celestial Word; but in the spiritual and the celestial Word the natural Word is not contained, for which reason the Word of our world is most replete with divine wisdom, and consequently is more holy than the Words of the heavens.

*Concerning the nations and people without the church, among whom there is not the Word, and who thence know nothing concerning the Lord and concerning redemption.*

They who have the Word are respectively few to those who have not the Word. The Word is only among those Christians in Europe who are called the Reformed; among the Roman Catholics there is indeed the Word, but it is not read, and the kingdoms professing that religion, are France, Spain, Portugal, Italy, more than half of Germany and also Hungary, as well as Poland. The Word is but little read in Russia, but nevertheless it is esteemed there as holy. It is only in England, Holland, and in certain duchies in Germany, and in Sweden and Denmark, that the Word is taught and preached. But in Asia, Africa, and the Indies, the Word is unknown among the gentiles, who are more numerous than the Reformed Christians. But lest the Word should be lost, it is provided by the Lord, that the Jewish nation, among whom is the Word of the Old Testament in its original language, should be still preserved, and dwell dispersed over a great part of the earth, which nation, notwithstanding it de-

nies the Lord to be the Messiah or Christ, foretold by the prophets, and although it is of an evil heart, nevertheless the reading of the Word by them has a communication with certain heavens, for correspondences communicate, of whatever nature the person is who reads it, provided only he acknowledges it to be divine: thus at this day it is with them as of old: for while they worship Moses, Abraham, Isaac and Jacob, David, Elias, and many others mentioned in the Word, as deities, then the heavens instead of those persons perceive the Lord, knowing nothing about the person in the world from whom that holy principle of worship proceeds. Such is the conjunction of heaven with man by means of the Word.

*Concerning the ancient Word which is lost.*

The religious systems of many nations are derived from that Word, and were conveyed from the land of Canaan, and from many parts of Asia into Greece, and thence into Italy, and through Ethiopia and Egypt into certain kingdoms of Africa: but in Greece they converted the correspondences into fables, and the divine attributes into so many gods, the chief of which they called Jove, from Jehovah.

*That truths, which are called truths of faith, and goods, which are called goods of love, are ineffably increased in the internal senses, consequently in the heavens.*

Such is the case with the natural sense without the spiritual and the celestial, and *vice versa*. The reason is because the natural sense is an effect from spiritual things, and spiritual things are an effect from celestial things; and the effect consists of so many things, which do not appear to the sight, which are causes, that it may be said to be in things finite: the effect is gross, and the cause enters into the all of effect, and composes it, as its general principle, in which general principle all the component particulars and singularities are in a sphere interior to that of ocular sight.

It is comparatively like a tree, which appears to the eye luxuriant in branches, leaves, and fruit; all these are effects, but if you could behold a branch inwardly as to its filaments, or a leaf as to its fibres, or a fruit as to all and singular things thereof, which are inconspicuous, also the seed as to its inconspicuous parts, of which the tree with all its parts consists, you would see in this case how many innumerable and also ineffable things lie concealed from the eye. On a certain time a flower was opened as to its interior parts, which are called spiritual, before the angels, and when they beheld them they said, that within it there was as it were an entire paradise, formed of things ineffable. It is also comparatively like the human body with all its members and organs, which appear before the eye, in respect to its interior parts, where are so many organisical forms, that if you were to distinguish by means of mere *arcana* the whole science, and all these parts forming but one, you would affirm, that in it are collected together the *arcana* of all sciences, as physics, chemistry, mechanics, geometry, acoustics, optics, which *arcana* of sciences can never be explored, because they can never be apprehended. Such is the internal with respect

to the natural, and the celestial with respect to the spiritual. The natural considered in itself is nothing but the external form, which is called the effect of spiritual things, and the spiritual is the external form which is called the effect of celestial things, wherefore every spiritual thing is derived from the celestial, and every natural thing from the spiritual. Hence it appears in what manner it is to be understood, that truth is the form of good, and that good has its quality in truths, because the form is from truths ; without a form the quality is unknown, and that truth exists from good, as from its living cause, and that if you were to remove good from truths, it would be as if you were to take the kernel from the almond, and truth is as it were its shell, or as if you were to take the pulp from the fruit, and there remains only the rind. For which reason truth without good is changed into something which is fantastical, which outwardly appears like truth, but inwardly it is a vacuum. It is the same with the natural without the spiritual, and also with the spiritual without the celestial.

Hence it is evident what ineffable things are in the spiritual, which do not appear in the natural, and what innumerable things in the celestial ; and hence it appears what is the nature of the natural sense, of the spiritual and of the celestial, that they are ineffable with respect to each other, hence they succeed as science, intelligence, and wisdom ; wherefore also men on earth, because they are in natural light, are said to be knowing by the angels, but the angels of the Lord's spiritual kingdom are called intelligent, and the angels of the Lord's celestial kingdom are called wise.

The Word in the literal sense may be compared with a tree surrounded by the bark or rind, whole, and in a state of vegetation, and the spiritual sense may be compared with its nutrition, consisting of various juices and essences, ascending partly from the ground, and partly imbibed from the air and from the ether in the heat and light of the sun ; if the literal sense were alone, and not at the same time the spiritual and the celestial senses, it would be like a tree without sap, yea like the bark alone without the wood ; but together with those senses it is like a tree in its perfect state ; in this perfect state also all the sap passes from the root through the rind or bark ; wherefore when this is taken away the tree dries up : consequently such would be the case with the spiritual sense of the Word without its natural sense.

that the most ardent receiver and admirer of our doctrines could desire, considered as a triumphant refutation of the charges brought against the system and its propounder by one of the ablest assailants of both. Mr. C., however, will himself be the first to acknowledge the obligations under which the Church is laid by the masterly Introductory Letter of Mr. R. K. Cralle, who had at one time assumed the task of reply but from the pressure of domestic engagements was compelled to devolve it upon his friend Mr. Cabell.

This work will constitute from ten to fourteen Nos. of the current series, six of which have already been printed. It will appear in the first or second month of the coming year.

The Editor of the Library feels less regret in ceasing to communicate with his readers through the present medium from having a prospect of shortly renewing this intercourse, at least to a considerable extent, through another channel. Of this he is unable to speak in definite terms at the present moment. He can say however that measures are in train for the establishment of a New Church Monthly Periodical, of which he has been requested to assume the Editorial conduct, and into which the Swedenborg Library may be considered as being about to be merged. Of this enterprise he will probably have an opportunity ere long of speaking more in detail with his readers.

After making the above announcements it is inevitable that we should refer to the topic, ever so vital in the relations of editors and publishers with subscribers—that of arrearages. We do not well know how to convey to those concerned an adequate idea of the urgency upon us that compels our urgency upon them. Some two or three hundred dollars remain unpaid on the last and the prior series, which we can neither afford to lose nor to be long without. We sincerely trust that all who are indebted to us will by immediately remitting their dues save us the trouble and themselves the postage of a private application.

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## SWEDENBORG'S SPIRITUAL DIARY.

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This work, though intrinsically independent of the Memorabilia, has thus far been published in conjunction with them, as a constituent part of the Swedenborg Library. It being left optional, however, with subscribers whether to receive the Diary or not, a considerable number of them have taken the Memorabilia and the Extras to the exclusion of the Diary, while others have preferred to take the Diary alone. It is of course desirable that the remainder of the begun volume of the Diary should be translated and published, and this it is the editor's intention to do as soon as practicable; but as we have before announced the purpose of publishing the whole of what remains together, it will still be some months before it is completed. It will be presumed that those who have subscribed for the Diary as a part of the Swedenborg Library, will be equally disposed to take it as a separate publication.

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B. F. BARRETT. NEW YORK,  
JOHN ALLEN; pp. 43.

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